Curse ye Meroz,

OR THE

FATAL DOOM.

IN A

SERMON

Preached in *Guild-hall-Chappel* LONDON,

BEFORE

The Right Honorable the Lord Mayor and Court of Aldermen,

May the 9th 1680.

By EDMOND HICKERINGILL late Fellow of *Gonvil* and *Cajus* Colledge in *Cambridge*, and Rector of the *Rectory* of *All-Saints* in *Colchester*.

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To the Most

Illustrious PRINCESS

ELIZABETH

DUTCHESS of

ALBEMARLE, &c.

May it please your Grace,

TO take this occasion to Blazon and Publish your Virtues, would be an employ, as needless as his, that Lighted a Candle to the Sun: And if I should here declare how much I am Obliged to your Grace, and how good an Opinion you have had of my Endeavours in this kind, Envy perhaps would Construe it (in me) Ambition rather than Gratitude: And if by the Formality of a Dedication, I should

thus engage you to Countenance, or perhaps bluſh for my eſcapes, it would not only be a Preſumption but a Trappan.

None of theſe were Motives to perſwade to this Addreſs; but the Truth is, Religion in this Age, is ſo much out of Faſhion amongſt the Men, (ſome of them at leaſt) looking upon all Religion, but as a needleſs Parentheſis of Life; that if I take all occaſions to give your Grace opportunities to encourage any Loyal and Religious attempts, 'tis the greateſt honour I can do you, or can be done to you.

For which cauſe (no doubt) St. John Dedicated one of his Epiſtles to the Elect Lady. And with the ſame, or the like Methods, the Apoſtles did ſo Court the great Ladies in the Court of Rome, that they Proſelyted to Virtue and Chriſtianity, of Honourable Women not a few.

Nor

Nor can I better evidence my Devotion to your Grace, or more approve my own Judgment to the World, than (by this Dedication) in making Choice of such a Protectoress *to favour that Loyalty and Religion (that is Retrieved in this* Sermon *from a Text by the perverse Interpretations of some Men) almost lost and forlorn.*

Religion (I say) and Loyalty; (I put them together,) for they are Twins, that in our Christian Kingdom, are born, and Live and Dye together.

For no Man in England *at this day can be truly Religious, that is not truly Loyal, nor any Man truly Loyal that is not truly Religious: Not only, (I mean) in the Sence of that great and good* German Emperour, *that turned away his Prophane Servants with these words----*How can he be faithful to me, that is not faithful to his God?

But

But chiefly, becauſe true Loyalty, as well as true Religion, are nothing elſe but an Obedience to God and the King, in the Obſervance of the Chriſtian Laws of the Land.

Any other account of Religion is Superſtitious, and any other account of Loyalty is Factious or Paraſitical.

In our Age no Rebells *ever diſturbed the Government, and* England's *Peace, but ſuch as marcht in a* Religious *Dreſs, and Holy Maſquerade; and therefore the moſt dangerous. And though I cannot but have great Compaſſion for miſguided Zeal, yet I have (ſometimes) in this following Sermon followed St.* Paul's *advice (againſt my natural tenderneſs and inclination) in reproving them ſharply, and giving the Devil his due.*

None was ſo mild and compaſſionate to Publicans and Sinners, as our Bleſſed Saviour, yet when

when he had to do with Scribes, Phariſees and Hypocrites, he denounc't as many moo's, *as Verſes, againſt them, and called* Judas *the Traitour (plain) Devil.*

But to enlarge this Epiſtle would but aggravate the trouble of this interruption, I ſhall therefore now (as I daily do) Conclude with my earneſt Prayers for the Temporal and Eternal Proſperity of you and yours, as the bounden Duty of

Illuſtrious Madam,

Colcheſter, May 14. 1680.

Your Grace's moſt Humble and obliged Servant and Chaplain,

Edm. Hickeringill.

UMI

Curſe ye Meroz.

Judges 5. 23.

Curſe ye Meroz (*ſaid the Angel of the Lord*) *Curſe ye bitterly the Inhabitants thereof, becauſe they came not to the help of the Lord, to the help of the Lord againſt the Mighty.*

I Have choſen a Text, very ſeldom (if at all) inſiſted upon in theſe Times, and never before by me at any time.

But yet about Forty years ago, this Text (I have heard) was the Common Theam in Pulpits, and Uſher'd in (as well as promoted) the late Bloody Civil Wars.

In this Text, ſome ſagacious men could find Horſe and Armes, and hence Raiſe and Muſter Battalia's againſt Soveraign Majeſty, nay, here they could find Commiſſions too to vouch the Quarrel.

And why ſhould this Text of Holy Writ now (like a piece of *Apocrypha*) be laid aſide, Antiquated and out of Date? Shall this Portion of Holy Scripture never appear, but like thoſe ominous flames (call'd *Caſtor* and *Pollux* by Marriners) that ſometimes precede, but always preſage a Storm? Shall this Text of *Curſe ye* Meroz, &c. never be handled, but (as a Sheet Anchor) never made uſe of but in a Streſs of Weather? I am reſolv'd to endeavor (whatever be the Conſequence) to bring again into Reputation this Text, *Curſe ye* Meroz, *&c.*

And becauſe this Text will direct me neceſſarily to Treat of no vulgar Truths, nor every days Diſcourſe, I will therefore for your ſakes and mine own (do what I never did before.) Read my Sermon upon this Text, *Curſe ye* Meroz, *&c.*

The true and genuine meaning whereof will appear if we enquire.

1. What is meant by *Meroz*?
2. What is meant by the help of the Lord?
3. Why *Meroz* was accurſed?
4. Why a good Angel, the Angel of the Lord did Curſe?

Is this the Language of a good Angel, or rather the Language of a ſtaring Hector, to Curſe and Damme? The Language of a

Popes Bull, to Anathematize, and Curſe? is this the Dialect of Heaven, or the Dialect of Hell? That the Fourth and laſt Quere, why the Angel of the Lord did Curſe?

Q. 1. Firſt, *What is meant by* Meroz?

Anſ. 1. *Meroz* is a Name not found in any part of Scripture except here, but by the following words is imply'd, that *Meroz* was one of the Aſſociated Counties, the Inhabitants whereof were *Iſraelites*, Curſed *Iſraelites*, Cowardly *Iſraelites*, a pack of Neuters at
Judg. 5. 18 leaſt, that---- whilſt *Zebulun* and *Naphtali* were a People that (being good Subjects) Jeoparded their Lives unto the Death, in the High Places of the Field to help their Soveraign Magiſtrate (*Deborah*) againſt the Enemy; The Inhabitants of *Meroz*, either out of Cowardize, or Diſloyalty, or both, ſtaid at home, and would not ſtir a Foot, nor contribute Hand, nor Heart, nor their Purſes neither to Royal Aid, therefore Gods Angel does Anathematize and Curſe them.

Q. 2. Secondly, *What is meant by the help of the Lord?*

Anſ. 1. By the help of the Lord ſurely is meant the help of Rebels Aiding and Aſſiſting them againſt the Sovereign, at leaſt, men have been taught ſo, and made to believe it, and have ventur'd all their Eſtates, nay more, Body and Soul upon the truth on't.

If this be the true meaning of the Words, the Text is as fit for 1680 as it was for 1640. And we will not diſſemble the truth of it, but let it have its full Scope.

For this Text is part of the *Epinicion*, or Song for Victory obtain'd by *Deborah* the Queen or Judge of *Iſrael* (*Judges* 4. 4. *She judged* Iſrael *at that Time*) and *Barak* her Captain General. The Title of this Chapter wherein the Text is, is--- The Song of *Deborah* and *Barak*--after Victory obtain'd againſt the Queens Enemies, the Captain of whoſe Hoſt was wicked *Siſera*, who with a Mighty Army came to Fight againſt *Deborah* the Sovereign of the *Iſraelites*; of which her Subjects, ſome Fought for their Sovereign *Deborah*, as *Zebulun* and *Naphtali*, ſome would not Fight for their Sovereign, as *Meroz*; Therefore *Curſe ye* Meroz, *ſaid the Angel of the Lord, Curſe ye bitterly the Inhabitants thereof, becauſe they came not to the help of the Lord*, the help of their Sovereign, (there called) *the help of the Lord againſt the Mighty* Enemies of Sovereign Majeſty.

So that the help of the Lord (in this Text) is evidently the help of

of *Deborah*, the help and aſſiſtance of the Sovereign Magiſtrate againſt the Enemy.

This is ſo plain and Evident from the Context, that nothing can be more Intelligible. Whence obſerve, that to help the Sovereign Magiſtrate againſt the Enemy, is to help God. Or thus, They that Fight not for their Sovereign, Fight not for God. And they that Fight againſt their Sovereign, Fight againſt God. Or, the Kings Enemy cannot be Gods Friend. Or, He that Honors not the King, Fears not God. Or thus, All Rebels and Diſloyal Perſons to their Sovereign, are Curſed Rebels, and Diſloyal to God. Doc.

Truths ſo clearly deduced (without any wreſting) from this Text, as well as, throughout the whole Scripture Canonical, that we may well wonder that there could have been ſuch Pulpiteers, as to Cheat their Hearers with quite contrary Doctrines and Deductions from this Text, or ſuch eaſie Gulls amongſt their Auditors, that could be ſo groſly impos'd upon, and be juggled out of their Lives, their Money, their Plate, nay, (it is to be feared) their Souls are accurſed, if this Text be true, not only for refuſing to Aſſiſt their Sovereign (the Curſed Crime in the Text) but much more for reſiſting him even to Blood and their own Damnation, ſo eaſie are, and ſo Damnable too (many times) thoſe Juggling Tricks that Cheat the Vulgar.

Cheat the Vulgar? Alas! What is more Ordinary? But this was the moſt Groſs, moſt Palpable, and the moſt Fatal Cheat that ever was put upon them, and from the Holy Scripture wretchedly wreſted, and from the Pulpit too; Fatal to the People, Fatal to the King and Kingdom.

With this Text, that is the moſt Loyal Text in all the Bible, was the Kings Army routed, our Bleſſed King Martyr'd and Murther'd, and the Kingdom Ruined.

Which may teach Soveraigns, by woful Experience, that if they let looſe the Reines of Government, eſpecially in Eccleſiaſtical Affairs, if they cannot or will not reſtrain the Licenſe of the Pulpit and Pulpiteers, they loſe the beſt Flower of the Crown, and expoſe themſelves and their People to the wild Expoſitions and Harangues of every bold *Expoſitor*, and *Boutifeu*.

Where by the way, note how neceſſary it is for a King, as to outward Adminiſtration, to keep the Key of *David*, that *Openeth*

[a.22.22. *and no man ſhutteth, and ſhutteth and no man openeth,* and not to truſt the opening, the meaning, and Interpretations of Scripture, to his Adverſaries, or Rebells, or ſuch as he has no influence upon, whether Pope or Presbyterian; Popery, or Foppery.

And have we not Laws enough, and ſtrong enough to bind the Bloody hands of both, and hinder their growth, if men have but honeſty and courage enough to put them in Execution?

And this Doctrine ſo apparent in the Text, that to help our Sovereign againſt his Enemies, is to help God; and not to help him, is to be lyable to the Curſe of God, is founded upon theſe two following Reaſons and infallible Arguments, which I ſhall place in Anſwer to the third Quere, why *Meroz* was accurſed?

Reaſ. 1ſt. Becauſe Diſloyalty and Rebellion againſt the Sovereign Magiſtrate is a Sin of the ſame horrid nature with Diſloyalty and Rebellion againſt God himſelf: Nay, the Holy Apoſtle does not ſay they are like one another as ever they can look, but they are [om.13.2 one and the ſame. *He that reſiſteth the Power reſiſteth the Ordinance* [ob. 35.6. *of God, the Imperial Edict of God. For if thou Sinneſt, what doeſt thou* [8. *againſt God? (ſaith* Eliphaz*) or if thy Tranſgreſſions be multiplyed, what doſt thou againſt him? If thou be righteous what giveſt thou him? or what receiveth he of thine hand? Thy wickedneſs may hurt a Man as thou art, and thy Righteouſneß may profit the Son of Man.*

Upon this account *Jehoiakim* who rebelled againſt *Nebuchadnezzar* contrary to his Oath of Allegiance and Covenant (2 *Chron.* 16. 13.) with an Infidel King, and is ſaid to have broken Gods Covenant, *Ezekiel* 17. 19. by breaking the Covenant made to that Heathen King, whoſe ſworn vaſſal he was, as appears alſo *Ezekiel* 17. 13. 18. Murmuring againſt *Moſes* the Chief Magiſtrate is called tempting of God. 1 *Cor.* 9. 10. And the People, in their Confeſſion of the Mutiny, ſay as much *Numb.* 21. 7. *We have ſinned, for we have ſpoken againſt the Lord and againſt thee*, where note, that ſpeaking againſt *Moſes* is called ſpeaking againſt God; even as, the Roval Ayd in the Text, is called the help of the Lord.

Is not the People's murmurings againſt *Moſes* called murmuring againſt God? *Exod.* 16. 2. The Lord heareth your murmurings which ye murmur againſt him, and what are we? your murmurings are not againſt us, but againſt the Lord; which muſt be taken implicitely, for expreſly they murmured only againſt the Chief Magiſtrate

giſtrate and Chief Prieſt; *Moſes* and *Aaron*. *Exod.* 16. 2.

Nay, God himſelf calls the rejecting of *Samuel*, (the Chief Magiſtrate) the rejecting of the God of *Iſrael*. 1. *Sam.* 8. 7. The Spirit of Loyalty which moved *Amaſa* to help the King is called the Spirit of God. 1. *Chron.* 21. 18. From whence then came that Spirit that moved *Sheba* to Rebellion? and made him therefore a Son of *Belial*? 2. *Sam.* 20. 1. What Communion has Chriſt with *Belial*? 1 Theſ. 4 8

If then the help of the Sovereign be the help of the Lord, as it is ſtyled in this Text by the Spirit of God that Nick-names nothing, then who do they help that ayd Rebells againſt their Sovereign? The Devil without doubt: And how meritorious is it in the ſight of Heaven to help our Sovereign upon Earth; the Bleſſing of God goes along with theſe, whilſt the other are Curſed by God and his Holy Angel, as *Meroz* was, Curſed *Meroz*, Diſloyal *Meroz*. 2. Cor. 2. 15.

Thus the Indictment had been rightly drawn up againſt *Naboth*, for Blaſpheming God and the King, if but the latter clauſe could have been prov'd. 1. K. 21. 10

The Counſel, in their addreſſes to the Emperors made uſe of their juſt Title---- *Sacra Veſtigia* without Scruple; and that humble confeſſion of the Prodigal. *Luke* 15. 18. Implyes that Heaven was offended with his diſobedience to his Father; *I have ſinned againſt Heaven and before thee* (that is) in thy ſight, but againſt Heaven, againſt God is the Sin Committed.

When therefore a Temptation to Rebellion or diſloyalty to the King our Sovereign Maſter does aſſault thee (as *Joſeph's* Miſtreſs did him to diſloyalty againſt his Maſter) quaſh it, in the ſame Heavenly Language that *Joſeph* did, *How can I do this great Wickedneſs and Sin againſt God*? Gen 39. 9.

Reaſ. 2. The ſecond Reaſon is, becauſe the Puniſhment of Diſloyalty and Rebellion againſt the King is as horrid and grievous, as the Puniſhment of Diſloyalty and Rebellion againſt God himſelf Immediately, namely, Eternall Damnation. They that reſiſt χειρα λήψονται (in plain Engliſh) ſhall be damn'd; *For who can ſtretch forth his hand againſt the Lords Anointed and be Guiltleſs*? (that is) no Jury empanell'd on this Inqueſt can acquit him, however he may eſcape by an Act of Grace or Oblivion, at the Bar, *in foro civili*, yet caſt he muſt be *in Foro Cœli* at God's Tribunal, into utter Darkneſs, except Rom. 13. 2. 1. Sam. 26. 9.

except he repent unfeignedly of that Helliſh deed of Darkneſs. All which Juſtifies from bold Cenſures, that juſt decree of the King. *Ezra* 7. 26. *Whoſoever will not do the Law of thy God and the Law of the King, let Judgment be Executed ſpeedily upon him, whether it be unto death, or to Baniſhment, or to confiſcation of goods, or to Impriſonment.*

But, in caſe the Sovereign Happen to be a Child, as was King *Joſiah*, (may ſome well ſay) or a Mad-man, as was *Charles* the 6. the *French* King; or a Tyrant, as was King *Rehoboam*; or an Heretick, an Infidel, or an Apoſtate, as was *Julian*, to obey and help ſuch a Sovereign Magiſtrate: Is that to help the Lord, (as the Text Phraſes it) or is it not rather to Fight againſt God? In ſuch caſes, how ought Subjects to demean themſelves in their Obedience?

This is a Queſtion and a caſe of Conſcience ſo naturally ariſing from the Text, that no diſcourſe upon it can be pertinent and home to the purpoſe, that does not give a full and plain anſwer to the ſame.

And yet I am ſenſible it is a queſtion as carefully as neceſſarily to be anſwered; nor is he fit to come in a Pulpit, that through Ignorance knows not how, or through Puſillanimity dares not, or through flattery will not, or through careleſsneſs neglect to direct the People in their obedience in this Particular: As for Arbitrary Government and Popery, though we have all the reaſons in the World to believe that it is morally impoſſible, that ever any Engliſh Magiſtrate had any ſuch deſign in our days of ſetting them up, and promoting them; yet that's not material; Fears and Jealouſies of Popery and Arbitrary Government ſhall as effectually do the buſineſs of thoſe *Boutifeaus* and *Demagogues*, that love to ſcare the People out of their Wits, till they run a Madding to Tumult, Mutiny and Rebellion, to their Ruine; like thoſe that in danger of having the Ship Founder under them, leap Overboard for fear of Drowning.

Hence come all the miſchiefs of Tumults, Treaſon and Rebellion, The People are either not taught their due Obedience, as Chriſtians and *Engliſh-men*; or mis-taught, as they have been Fatally, and from this Text.

And therefore I anſwer plainly and with all due Submiſſion, that I would ſooner have my Tongue pull'd out, than perſwade the Subjects

jects of *England* to active Obedience to ſuch a Word, as *Conſtantius* the Emperor threatned his Biſhops with, ſaying, *quod ego volo, pro Canone ſit*, my Will is my Law.

A King of *England*, whatever Opinion he is of in his Private Sentiments, cannot ſpeak but in the Voice of the Law of *England*, and he is therefore called our Liege-Lord, and we his Liege People: And whoever urges any other obedience but according to Law, or payes any other Obedience than according to Law, both of them are Criminals, and ſhall be puniſht for the ſame by the Kings Laws, and the Kings Miniſters and Juſtices.

And yet I ſay in the Words of *Tertullian*, and his odd *Latin*, as he uſually expreſſes himſelf----*Colimus Imperatorem ut à Deo Secundum, & quicquid eſt à Deo conſecutum, ſolo Deo minorem.* Tertul. ad Scapul.

The King himſelf is accountable for his Errors to none but God, his Perſonal errors; but as King and in his Politick capacity, it is impoſſible he ſhould have any Errors; for a King of *England* can do no wrong; why, becauſe he cannot ſpeak but in the Voyce of the Law, and if any Injunction come out contrary to Law, both they that obey, and they that promote ſhall be puniſh't by the King, by the Kings Law.

And therefore it is impoſſible, as our Laws are that any King of *England* can be a Popiſh King; for whatever opinion prevails in his private ſentiments, He ſpeaks and Acts only in and by the Laws of the Land. And our Laws and Religion are ſo incorporated, that Prayers and Sacraments and Ordination of Biſhops, Prieſts, and Deacons *&c.* are all Divine and all Statute-Law; And he that goes to ſeparate and put aſunder the ſame which God and the Law-makers have thus joyn'd together, may, if he be a *Sampſon*, poſſibly pull down the Fabrick, but it will fall upon his own head, and bury himſelf in the Rubbiſh. And therefore that God that preſerv'd the Reform'd Religion in *France*, in deſpight of all the Maſſacres and Bloody deſigns of *Charles* 9. and *Hen.* 3. the former Brother dying weltring in his own Blood, and the latter, after one of his Bloody Fryars had given him his Death's Wound and Mortal Stab, confeſſing and ſaying in his dying Pangs, and laſt words, learn of me, that Piety is a Duty of man unto God, over which worldly force hath no power.

And ſhall not the ſame God more probably defend and protect the

the Reformed Religion in *England*, already become our eſtabliſhed Law as well as our Religion? Oh, ye of little Faith?

And note, that as the Perſecutors of the reformed Religion in *France*, never got any thing thereby but Puniſhment and miſchief; ſo neither did the Proteſtants there ever get any thing by Arms, but Blood and Ruin.

Tyranny always ruins Tyrants, and Rebellion always ruins Rebells; read all Hiſtories, Sacred and Prophane, and you will find that all Rebell's like *Sheba* and *Abſalom* come at long run to the Block, or the Gallows; or to Repentance.

King *Rehoboam* had ſo little wit as to threaten to be a Tyrant, and what got he by it? He loſt Ten of his Twelve Tribes.

Thoſe Ten Rebell Tribes, what got they? a new Tyrant, and an Uſurper, a new Religion and a falſe Fanatical Non-ſenſical Religion, by that wicked *Jeroboam*, that made *Iſrael* to ſin, and then within a little while they were all carried away captive, the Lord knows whither, for no Hiſtory can tell us what is become of them to this day; And this they got, even ruin, the certain Portion and lot of all Rebells; whilſt loyal *Judah* and *Benjamin* continu'd a Kingdom govern'd by their own Laws and Religion (except in the Parentheſis of 70 years Captivity) until the Blood of our Saviour (which according to their wiſh, fell heavily upon them unto this day, and made them *Cain*'s and Vagabonds upon the Face of the Earth.

All this ſhews us the Truth of the Old Religion of the Primitive Chriſtians, (in ſpight of our new *Presbyterian* Church-Militant,) whoſe Weapons were only Prayers and Tears, with which they defended themſelves, and wearyed out, and at laſt overcame their Perſecutors and Tyrants.

And as this is true Chriſtian Piety, ſo we in *England* find it the beſt Policy by Fatal Lectures of woful Experience. People were ſo alarum'd from the Pulpits with ſuch Texts as this, and ſo frighted with Jealouſies and Fears of Arbitrary Government and Popery; that (like men in a Shipwrack as I ſaid before that leap into the Sea for fear of Drowning) we gulf'd our ſelves into more Arbitrary Government, Tyranny and Popery, or Foppery and Phanaticiſme, the Spawn of Popery, then could poſſibly have betided us, if the worſt had come that men did fear, or were perſwaded to fear.

How

How were our Miſeries in the Late Civil Wars Prologu'd with a noiſe of Arbitrary Government in the Caſe of Ship-Money? a Tax impos'd without a Parliament, for Remedy whereof, it came to Armes, and Blood and Ruine; and inſtead of one Arbitrary Tax (as they call'd it) by the King without a Parliament in a Caſe of urgent neceſſity, to defend the Kingdom againſt Forreign Foes; we underwent a Thouſand Arbitrary Taxes by a Parliament without a King, (which is at leaſt equally Illegal) and Millions of Men and Treaſure conſum'd, was not this Remedy worſe than the Diſeaſe?

And was there ever any Tyrant heard of in any Age or Nation, that ever Ruin'd and waſted his People at that Bloody Rate, that we waſted and ruin'd one another, and all this becauſe nothing would pleaſe men but New Religions, and New Preachers, and New Expoſitions of Texts, ſuch as this is, but explain'd quite contrary to Truth and the Old Chriſtian Religion, whoſe Weapons againſt Authority and Sovereign Majeſty, are only (I ſay again) Prayers and Tears. And ſhall not God hear his Peoples Cryes and Groanings? Yes, ſurely, read all Hiſtories, and you will find that as Rebels, ſo Tyrants ſeldom come to the Grave in Peace.

------*Sine cæde & ſanguine*
Nemo------
------*Nec ſiccâ morte Tyranni.*

Rehoboam would play the Tyrant and loſt his Subjects by it *Dionyſius* the Tyrant of *Syracuſa*, thought he had enſur'd his Kingdom of *Sicily* to him with Chains of Adamant, and he was glad to turn School-Maſter in *Italy* in Concluſion, and get a Paultry living as a Tyrannical Pædagogue, with inſulting over Boyes.

The time would fail me to tell of the diſmal ends of ſuch *Neros* and *Dioclefians*, and I am weary of this Tragical Diſcourſe; and will briefly come to a more pleaſant Improvement of the Text, concluding the Stated Queſtion thus: If the King happen to be a Child, a Mad-man, a Papiſt, or an Infidel; for his Perſonal Infirmities he ſhall anſwer to God alone, but his Dominion and our Obedience, are circumſcried within the Limits of the Laws of the Land, the only Rule of his Sovereignty and our Obedience; and all other Doctrine of Obedience is Paraſitical or Prophane.

Uſe 1. If the help of our Sovereign Lord the King, be the help of the Lord God, and if Royal Aid be Divine Aid, then who do

they help that Fight againſt and reſiſt their Sovereign? Who are they for? For the Devil ſure: There is no middle way, no favorable *Limbus*, no Purgatory that can Intervene, but they that help not Heaven, they help Hell; they that help not the Lord, help the Devil: As do all thoſe that are ſo Diſloyal, Lazy, or Cowardly, that neglect to help their Sovereign, when endanger'd or diſtreſt by Enemies; much more do thoſe help the Devil that Rebel and Tumultuouſly reſiſt and Fight againſt their Sovereign. If the Spirit of Loyalty be the Spirit of God, as the Holy Ghoſt calls it, (as aforeſaid) then what Spirit is that which Reſiſteth God, by Reſiſting the Sovereign Magiſtrate who is called God, but the Spirit of Antichriſt, and the Spirit of the Devil?

Not the Spirit of the Devil in his own Black Helliſh likeneſs and Apparition. (that would affright rather than invite men to be his Followers) But a Devil in the likeneſs of *Samuel*, in the likeneſs of a Propher, a Rebel with his Cloak on, the Old Cloak of Religion and the Cauſe, the Cauſe. The Devil was great in *Abſalom*, to make him a Rebel againſt his King and Father, but he was a Crafty Politick Devil withall, to make him pretend Juſtice, and Courteſie, and Humility, to gain the Populace, and above all Arts, Religion, let me go and pay my Vows which I have Vowed to the Lord in *Hebron*, (ſaith he) the Place of Conventicle, and the Place of Randevouz and Parade alſo.

Finge Deum (Belial!) *quoties vis fallere plebem.*

And ſuch Devils in the likeneſs of a Propher, I ſay, in the likeneſs of Religion, is the fierceſt, the Bloodyeſt, the moſt Antichriſtian, and Devilliſh of all Devils.

Did ever man read of more Bloody Maſſacres than under the Conduct of the Papiſts, Covenanted together in *France*, by the Name of the Holy League? Did ever any thing Parallel it, except thoſe Helliſh contrivances, and Bloody Butcheries in this Iſland, under the favor and Influence of the ſolemn League and Covenant.

We read in the Holy Goſpel, of a kind of Devils that cannot be Caſt out but by Prayer and Faſting; but this kind of Devil or Spirit of Antichriſt that I am Treating of, gets Life and ſtrength by Prayer and Faſting.

Variety of opinions there are, the Man of Sin: Spoken of 2. *Theſ.* 2 the Son of Perdition. Be this Spirit of Perdition or Man of Sin who

who it will) I am ſure. 1ſt. It is a religious, a pretendedly Religious Spirit, becauſe it ſits in the Temple of God. verſ. 4.

Secondly, It is a Rebellious Spirit againſt the Sovereign Magiſtrate, oppoſing and exalting himſelf above all that is called God (that is) the Magiſtrate. So that, thoſe that under color of Religion, and upon pretence of Religion, Fight and Kill and Slay, and break the peace.

As in our Age have the Papiſts, eſpecially the Jeſuits, and the Fanaticks, eſpecially the rigid Presbyterian and Fifth-Monarchy-Men, we are ſure they are Men of Sin and Sons of Perdition oppoſing the Magiſtrate for God's ſake, or in pretence of Religion.

Religion certainly, true Religion is the greateſt happineſs that God gives to Mortal Men, thereby we converſe with Heaven upon Earth, thereby Men live on Earth like the Glorified Saints and Angels in Heaven, *thereby comes Glory to God on High, on Earth Peace, good Will towards Men:* And as true Religion is the beſt thing, ſo it is facile and eaſie to learn and practice; Fear God and Honor the King, Love thy Neighbor includes the whole duty of Man.

But the Hypocriſie of Religion, the Face without the Heart of Religion, it requires ſuch a deal of dreſſes and paintings, controverſies, diſputes, diſſimulations, frauds and pretences, that it had been much better for the good and Peace of Mankind to have had no Religion then ſuch a perplext, tragical, troubleſome and fatal thing as ſome have made it, and ſtill endeavor to make it.

The firſt Quarrel and Bloodſhed that ever was in the World was about Religion, therefore *Cain* ſlew his Brother *Abel*, and became the great Example of Murthering our Brethren upon a Religious ſcore to all Holy and Solemn Leaguers and Covenanters, both of Papiſts in *France*, and Proteſtants in great Britain.

We have then here a clear Evidence, who is the Man of Sin and Son of Perdition, namely, every Spirit that ſits in the Temple of God, and oppoſes and exalts it ſelf above the Magiſtrate, who is called God.

And that Spirit, that Devilliſh Anti-chriſtian Spirit divides it ſelf, (like two lines drawn from the circumference to the center, that ſeem to oppoſe one another, yet both aime at the Center) into the Spirit of Popery, and the Spirit of Foppery.

The Former under pretence of Religion exalts the *Mitre* a-

bove the *Crown*, and the *Croſier* above the *Scepter*; the latter plumes himſelf in his Almighty Pulpit, whilſt the Magiſtrate truckles under him upon the Stool of Repentance; both of them oppoſe and exalt themſelves above all that is called God; both of them will without ſcruple do evil that good may come thereof, Equivocate, Lye, Plunder, Sequeſter, and Behead for Gods-ſake, and the cauſes-ſake; both of them agree in that Jeſuitical tenent, that Dominion is founded in grace; both of them Plot and contrive Miſchief where and when they have ſway, but always Miſchief as much as in them lyes; both of them have for many years been the great Diſturbers of the Peace of all Chriſtendome, as well as of the Peace of *England*; and tell me but of any Maſſacre, or Bloody Wars and Stratagem's againſt the Magiſtrate, any Treaſons and Rebellions, but what was carried on either by Papiſts and Jeſuits, or by Presbyterians and Fanaticks, in the Memory of Man, and i'le be content to abide the Bloody Inquiſition of the one, and undergo the Fates of the Arch-Biſhops and Metropolitans of *England* and *Scotland*, *Canterbury* and St. *Andrews* Murther'd by the other.

Both are Bejeſuited and Breath nothing but Blood and Ruin, for Gods-ſake and Gods-cauſe; and yet they are ſeverally diſtinguiſh't and diſguiz'd; one wears a Fryars weed, the other a ſhort ſynodical Jump; one wear's his Crown ſhaven, the other only crop't; Jam. 4. 1. So that, *whence comes wars and Fightings amongſt us*? From the Church, the Temple of God? And ſuch as ſit in the Temple of God? Comes it from the conclave, the Synod, or the Pulpit? Yes, it did God knows, when Men, Men of Sin, and Sons of Perdition with ſuch a Text as this did make the Sacred Pulpit a Pulpit Drum to beat a Call thereon, and an Alarum to Arms and War, to Rebellion and Blood? But ſuch wild expoſitions and Harangues to bejuggle and beguile the ſilly Rabble came from the Luſts that Warr'd in their Members, the Luſt of Ambition, the Luſt of Covetouſneſs, after the Kings Lands, the Biſhops Lands, the Stately Houſes and Mannors of the Loyal Lords and Gentlemen: And this, all this and more came from the Pulpit.

From this Principle and Spirit of Antichriſt, or Rebellion under the Cloak of Religion did Pope *Boniface* exalted in Pride ſet his inſulting Toe upon the Neck of *Frederick* the Emperor, repeating with Pſa. 18. 40 a ſurly grace that of the Pſalmiſt, *Thou haſt given me the Necks of*

min

mine Enemies, and Pſal. 91. 13. *Thou ſhalt tread upon the Lion and Adder, the Young Lion and Dragon ſhalt thou trample under Feet.* Pſa. 91. 13.

And juſt ſo did the Fanaticks (who are minor Popes of a later Edition) from this Principle wreſt another place of the Pſalmiſt, to juſtifie the Murther of our late Sovereign of Bleſſed Memory ----- namely, *To bind their Kings with Chains, and their Nobles with Fetters of Iron, to Execute upon them the Judgment written, this Honor have all his Saints.* Pſa. 149 9

Then that of *Iſa.* 2. 2. has done great Service, namely, *The Mountain of the Lords Houſe ſhall be eſtabliſhed in the top of the Mountains, and ſhall be exalted above the Hills*, &c. I'le warrant there has been old quarrelling and ſcolding, diſputing and calling names, (Sons of Whores, Sons of the Whore of *Babylon*, Whore of *Rome*;) old Fighting and Wrangling, Parrying and Fencing, Thruſting and Scrambling, whoſe Party ſhould get up on and be this Mountain that ſhall be exalted upon the top of all other Mountains; Ambition, and Covetouſneſs are (of all Luſts) never weary, never tyred, eſpecially when Pride and Covetouſneſs wears the Vizard of Religion, then the Riches of *Pluto* and Hell cannot glut them; and nothing but the ambition of *Lucifer* (to be equal if not above their Maker) can ſatisfie their Inſatiable Pride. Iſa. 2. 2.

Thus, Pope *Boniface* Leſſon'd and Tutor'd *Phillip* (Sirnamed the *Fair*,) King of *France*, *volumus te ſcire in temporali & ſpirituali nobis ſubjicere*; you muſt know, Sir, that in Temporals as well as Spirituals you are our Subject. Vid. Alph. de Verg. P. 123.

Yet the *French* Army made bold to Plunder Pope *Boniface* 8th. of more Treaſure then all the Revenue of the Kings of the whole Earth amounted to in one Year, a Sum by far exceeding the Sum of Two Hundred and Fifty Tun of Gold, which Pope *John* 22. left to his Heirs. Hol'dfield Hiſtor.

All the wealth of the Indies is theirs, if the King that owes thoſe golden Mines be Prieſt-Ridden: But the *French* not only of late (through the Sorboniſts Doctrine) but alſo in former ages have been very dull and unapt to learn the Doctrine of the Popes Supremacy, and therefore the ſaid *French* King *Philip* the *Fair*, in his Letter to Pope *Boniface* in anſwer to his ſaid impudent as well as imprudent claim, begins his Letter, with *Sciat fatuitas veſtra* ----- inſtead of *Sciat ſanctitas veſtra*; that is in Engliſh, I give your Fop-ſhip to

to underſtand inſtead of ----- I give your Popeſhip to underſtand.

When *Hen.* 2. King of *England* was whipt and went to *Tyburn* in expiation of *Bechets* Death, *Thomas* of *Canterbury*, a proud Sawcy Prieſt and Rebel, the King took every blow in Dudgeon, and grumbled ſomewhat to himſelf in a menacing way, whereupon the Popes legate ſtop't his Mouth preſently with theſe words----- *Domine---- noli minari* &c. Sir, never threaten us who are Retainers to a Court that Lords it juſtly over Kings and Emperors.

See *Gerſon* Chancellor of *Paris de poteſtate Eccleſ conſid.* 12. part 3.

'Tis endleſs to tell Stories of this Nature; their practiſe and deſigns are contain'd in theſe Verſes.

Sedes Summa Petri, qua Paſtoralis honoris
Facta caput Mundi, quicquid non poſſidet armis
Religione tenet ------

That is, the Pope, like the Presbyterian, does his buſineſs with the word, or the Sword; if one will not do, the other ſhall, or they'le fill the Nations with Blood and Wounds.

Yet, God be thank't, the Devil and thoſe Roaring Lyons, roaring out their Anathemas, their Curſes and Excommunications, are not always Rampant, nor does more harm than the Curſe of Pope *Julius* the ſecond, did the French-men who routed his Army (at the Battle of *Ravenna*:) The news whereof coming to his Holineſs, whilſt at his Beads by the Fire-ſide, made him in a paſſion to conclude his Prayers with a Curſe in theſe very words ----- *Sit ergo gallus in nomine Diabolorum.* All the Devils in Hell take the French-man.

Fran à victoriâ (a Popiſh Fryar) *de pot Eccleſ. relict. Sect.* 1 p. 39. See *Occumen in Rom. ep cap.* 1. & *Theophy lact. Vid Blaſp. in gloſſâ de majoritate & obedientiâ.*

I met with one honeſt Fryar, *Francis à Victoriâ*, who confeſſes that Popes were not always ſo ambitious, and that their pretended Supremacy over all perſons and in all cauſes was but of late uſurp't. *Gloſſa ores hoc dominum dederunt Papæ, cum ipſi eſſent Pauperes, rebus & Doctrinâ*: That this Supremacy and Sovereignty was given to the Pope by Expoſitors that were as poor as proud, with Purſes as empty as their Pates, and who were as bare of Crowns, as their Crowns were bare and Shaven.

Hence we have cauſe to think that Pope *Pius* the Fifth, (who Excommunicated our Queen *Elizabeth Anno* 1569.) was in Earneſt when he ſaid----

Cum

Cum eſſem Religioſus, ſperabam benè de ſalute meâ, Cardinalis factus extimui, Pontifex creatus panè deſpero.

Which I'le Engliſh thus.

When I was firſt made Prieſt, my Soul did well,
But How, when Cardinal, I cannot tell;
Now I am Pope, ſure my Rome is Hell.

Optimi putantur Pontifices (ſaith *Papyrius Maſſonius*, who was a Popiſh Prieſt) *ſi vel leniter mali, vel minus boni quam cæteri Mortales eſſe ſolent.*

Methinks (ſaith he) we ſpeed well, if our Popes be but indifferently bad, or but a little worſe than other Mortals.

And the ſame, ſay I, of all that are of the ſaid Antichriſtian Spirit, that trouble and diſquiet the Magiſtrate, and their Neighbors, putting them in Fears with their Numbers, and their darings, their Petitions, Subſcriptions, like Muſter Rolls.

Methinks we ſpeed well if they be but indifferently bad, or but a little worſe than *Pagans*, *Indians*, *Turks* and *Jews*; if they were as harmleſs as *Indians* and *Infidels*; would tell no more Lyes, nor carry on no more Bloody Deſigns than *Pagans*, truly for my part I think we ſhould be very happy in them to what we now are.

An *Indian* or *Pagan*, for his Life, could not think of ſuch Pride and Inſolence, as that wherewith Pope *Paul* the Fifth, Treated *Dandalus* the *Venetian* Ambaſſador, when he made him Crouch under the Board, and eat with the Dogs the Crums that fell from their Maſters Table.

And yet this Bravery, though more Inſolent, yet was leſs Impious, then that Blaſphemous Salutation, which His Holyneſs gladly accepted from the *Sicilian* Ambaſſador, that came to beg his Peace, with *Domine, Deus Papa miſerere Noſtrum*; *Lord have Mercy upon us, Lord God Pope*--- And again, *Oh Lamb of God, that takeſt away the Sins of the World, Grant us thy Peace.*

Thus *Chriſtoper Marcellus* Complemented the Pope, in the Second Councel of *Lateran*; *Tu es alter Deus in terris*; And with like Religion, did the Old *Romaniſts* Erect an Altar in *Rome* to *Simon Magus* with

with this Inſcription, Simoni *Sancto Deo*, *In honor of* Simon *the Holy God.*

Not more Atheiſtical than theſe was the Painters Motto under the Effigies of *Alexander* the Great---*Jupiter aſſere tibi cœlum, ego mihi aſſerui terram.*

But enough of theſe Inſolencies and Blaſphemies, yet not a jot too much in theſe days, when ſuch Deſigns are on Foot, to make the Crown ſtoop to the Mitre.

But for the Crown to Vaile and Lowre to the Stool of Repentance, Oh abominable and Vile! Foraſmuch as 'tis much more Honor to be foyl'd by a Lyon, than to be baffled by an Aſs.

This is nothing elſe but to be Perſecuted with Vermine, and run the Fate of that *German* Biſhop, that was devoured and Hunted to Death with Rats and Mice.

This is to undergo the Martyrdom of the Primitive Chriſtians, that were put in Bears-skins and Baited to Death with Dogs.

The Pope, how bad ſoever his Deſigns be, yet he is a Temporal Prince, of great Territories and Dominions, if you reckon only the Countries called the St. *Peters* Patrimony; whether he has got them *per fas aut nefas*, whether by Dint of the Sword, or Cheat of the Word, it comes all to one Reckoning; yet ſtill he is a Prince of Ancient *Grandeur*, and the leſs diſhonor to be Subject to him.

But for a Prince to ſtoop to *Geneva*-Upſtarts, that have nothing Eminent but Ears and Mouth, is the vileſt of Subjection, and ſets a value upon *Turkiſh* Slavery in Compariſon of this; Foraſmuch as we expect better things from them. Not that I commend our King *John* of *England* for profering himſelf and his Kingdom, Vaſſels to the King of *Morocco*, an Infidel; rather than endure the Tyranny of Religious Men, and the Pope; forc't by *Pandolphus* the Popes Legate, to reſign his Crown to the Papal Chair, which the proud Prelate kept from him ſeveral days, and then diſdainfully ſetting his Foot upon it and the Money with which he bought his peace, reſtor'd upon heavy terms the Crown, yet certainly ſuch Barbarous uſage from Chriſtians, pretended Chriſtians makes a great, though not a ſufficient Apology for him. Graſs they ſay never grows where the great Turk ſets his Foot; I'me ſure *Math. Paris*, an Hiſtorian of good credit, ſays that King *John* us'd to ſay, that when he became the Pope's Footſtool, he never throve after,

to

to uſe his own words —— *Poſtquam, (ut dixi) me & mea Regna Romana ſubjeci Eccleſiæ, nulla mihi proſpera, omnia contraria advenêrunt.* Anno 1213. *de Regione liberâ Ancellam fecit per chartum lugubrem, ſaith* Mathew Paris; by a lamentable Charter King *John* made *England* a Bond-ſlave (to the Pope) that before was Free; But his Son King *Hen.* 3. had it ſhortly after repeal'd, even in times of Popery, by Act of Parliament.

Read all our Chronicles ſince *William* the Conqueror, and tell me, if ever there were Wars in *England* but the Clergy had a great hand in them.

Odo Biſhop of *Bayeux* furniſhed *William* the Conqueror with Forty Tall Ships to invade *England*, and the Pope to encourage him ſent him a Banner of the Church, an *Agnus* of Gold, and one of the Hairs of St. *Peter*; ſuch another Preſent as that *Phœnix* Feather, which the Pope ſent to the Earl of *Tyrone* the Iriſh Rebell.

Whoſe Mouths and Lungs blew up the Fire of contention, in our late Civil Broiles, but the Presbyterians and Covenanters?

Surely Kings will be warn'd by ſuch Fatal Examples, from truſting their Supremacy, the Choiceſt Flower of the Crown, out of their own keeping, either to Popes or Presbyters, that will not be ſubject to them; I mean, the expoſition of Scriptures, and Power of the Keys; For all Engliſh Biſhops, and Miniſters, that are not the Kings Miniſters, are Emiſſaries and Miniſters of the Devil or the Pope, at leaſt, grand Impoſtors, Enthuſiaſts, and Cheats.

For at the upſhot all men's Faith muſt bottom upon ſome humane Authority or other; except what the Prophets and Apoſtles had, which was more properly knowledge than Faith; but our Faith and all Faith ever did and ever muſt reſt in humane Authority; Indeed all true Faith is the Gift of God, as all other Gifts and Graces are, for without Gods ſpecial Grace, no man can believe the trueſt humane Authority or Church upon Earth to be true.

But ſtill, I ſay, all but Enthuſiaſts and Papiſts who believe (the former at *Random* and at all adventures, and they know not wherefore; the latter by implicit Faith) I ſay all others that are true Believers, their Faith is through Gods grace grounded upon ſome humane Authority or other.

When therefore any Man believes his Duty to God and the King, he muſt acquieſce either in Enthuſiaſme, or Popery, or in the voice

of God, which voice of God is infallibly to us (only) in the Holy Scriptures expounded and declared in the Voice of the Laws, our Sacred and Chriſtian Laws, ſo admirably contriv'd from the Old and New Teſtament; comprehending all our duty to God, to our ſelves, and to our Neighbors, that we are the Envy of other Nations, happy Engliſh-men, if they knew their own happineſs, more happy in our Laws then in our Land and Scituation, being an Iſland without Paralel in the whole World, exempt and free from the Arbitrary Government, Tyranny, Oppreſſion, Deluſion and Blind Devotion that other Nations groan Under.

And if it were not that the Wiſedom of our Anceſtors knowing their own Felicities, had not made an Act that no Alien ſhould purchaſe or inherit Lands in *England*, the goodneſs of our Laws and Religion, as well as the conveniency of our Scituation and Soil, had expos'd us to be overſtock't with ſtrangers without Room ſufficient for the happy Natives.

But ſome will hear object and ſay, what if the King and his Laws ſhould command us to do ſomewhat that (at leaſt in our opinion) is contrary to Gods Law, to obey, aſſiſt and help him herein, can this poſſibly be called the help of the Lord, or meant in this Text; as for Inſtance, there is a Law that no Miniſter who does not conform, ſhall not Preach within Five Miles of a Corporation Town or City, or within Five Miles of the Benefice, he left and loſt through Non-Conformity; the Law and the King ſays do not Preach there; but (ſay they) wo be to us if we Preach not the Goſpel, for we cannot but ſpeak the things that we have ſeen and heard, and whether it be right to obey you rather than God, Judge ye, as ſaid St. *Peter* and St. *John*.

This is no wild chymerical ſuppoſal and objection of my own making, but it is the known and common Apology of the Non-conformiſts, to juſtifie their diſobedience, and vouch their confidence in ſtanding it out, and bidding Defyance to the King and his Laws; nor is it leſs uſeful then neceſſary to give a plain and full anſwer to this objection, under which all Diſobedience, Diſloyalty and oppoſition of Authority does lurk and ſhelter to this Day.

The King and his Laws give the word of Command, bids them March and be gone at your Peril; but, they rejoyn, we are Preachers
1 Cor. 9. 16 of the Goſpel, neceſſity is laid upon us, and wo be to us if we Preach not

not the Goſpel, as ſaid St. *Paul*; *and whether it be right in the ſight of God, to hearken unto you more than unto God, judge ye. For we cannot but ſpeak the things which we have ſeen and heard.* Acts 4.19, 20.

Anſ. 1. This is an excuſe that abominably aggravates the Crime to all knowing Chriſtians; Oh Impudence, and Impoſture not to be named amongſt ſober and modeſt Men and Chriſtians!

What? ſhall theſe Wretches that truckle and drudge for a few Pence and a gathering amongſt the Silly Men and Women, ſhall theſe Preachers that with ſuch a Text as this have againſt the plain and eaſie ſence wreſted the ſame to the ruin of their Auditors, Body, Soul and Eſtate? ſhall theſe *Poſci nummia*, theſe *Crumeni mulgæ*, theſe Pick-pockets, and Petticoat Preachers, that lead Captive ſilly Women compare themſelves with St. *Peter* and St. *John* and St. *Paul*? *That which was from the beginning, which we have heard, which we have ſeen with our eyes, which we have looked upon, and our hands have handled of the word of Life, That which we have ſeen and heard, declare we unto you.* Saith St. *John.* 1. Jo. 1. 1, 3.

Now no Man can in truth and in ſober ſence, without Raving, Cheat, Impoſture, and palpable Enthuſiaſme, ſay theſe words at this day, and apply the ſame to himſelf, as that which he hath ſeen and heard, and handled.

St. *John*, St. *Peter*, and the reſt of the Apoſtles, nay, St. *Paul* in a Viſion and an Apoſtle and witneſs, as well as the reſt, though born out of due time, ſaw and witneſſed what they ſaw, namely, our Saviour's Reſurrection; the great Seal and Confirmation of the truth of the Goſpel, and wo be to them if they had not told the World what they ſaw, and heard, and felt, and handled, and knew, that we might have Faith, the evidence of things not ſeen, but believing their Teſtimony, and Witneſs; through the Grace of God enabling us to believe, what ſuch good Men and true did depoſe upon their own Knowledg.

Faith is the Life of a Chriſtian, but how few underſtand it. To ſay with the Phariſees that we know that God ſpake by *Moſes*; 'tis falſe, we do not know it, nor they did not know it: It had been modeſtly and more truly ſaid, we believe that God ſpake by *Moſes*; for Knowledge is the Evidence of things ſeen, Faith the Evidence of things not ſeen; Knowledge, is the Grace and Glory of the Church Triumphant; Faith, is the Grace and Glory of the Church Militant; Jo. 9. 29.

Militant; and therefore let us not like thoſe ſilly conceited Phariſees, or good Mr. *Calvin*, ſay we know a thing to be true, when we only believe it to be ſo:

For *Calvin* like thoſe Phariſees and the Presbyterians that follow him, defines Faith. 2. *lib. Inſtitut.* 16. *Sect.* 7. a ſtedfaſt and an aſſured knowledge of Gods kindneſs, *&c*, Why ſhould Men cheat the World and themſelves too, by pretending a Religion that God never made, nor does not require.

God requir'd no more of the *Jews* than that they ſhould believe *Moſes* and the Prophets, handed to them by Tradition and Humane Authority; Ay, but the Phariſees, the Puritan Party of the *Jews*, they muſt have a ſurer Card for their Religion than other *Jews*, and therefore they were not content with Faith, though the Prophet
Hab. 2. 4. *Habakkuk* had told them that the juſt ſhould live by it, no, they muſt have more Religion and a better ground for Religion than the other *Jews*, or than God required, or did expect, (which was Faith only); And would make the World believe that (as if they had been as old as the firſt Mutineers and Ambitious *Puritans*, *Corah*, *Dathan* and *Abiram*, and had ſeen *Moſes* Face to ſhine like the Face of an Angel when he came from ſpeaking with God in the mount); they do not only by Tradition of their Fathers, believe; no, but they knew that God ſpake by *Moſes*.

Mr. *Calvin* (I confeſs for him and his followers) that he was forc't to give a Definition of Faith contrary to that in *Heb.* 11. 1. for fear the Papiſts had run him a ground.

For if he believed Chriſt and the Goſpel upon humane Authority, or the Authority of the Popiſh Church, which he renounc't, he knew not well how to anſwer the renouncing the Tradition of that Church, without alſo renouncing *Jeſus Chriſt* and his Goſpel; therefore (which he ſhould not need) he was glad to define Faith to be a ſtedfaſt and an aſſured knowledge of Gods kindneſs *&c.* and this by a certain witneſs of the Spirit within a Man:

By which ſecret perſwaſion, if he means Gods Grace to make a Man believe Humane Authority, Chriſtian and Humane Tradition and Laws, whereby we believe the truth of the Holy Scripture, he is in the right; but he is evidently out of his Story in calling this Faith, an aſſured Knowledge: For alas! the beſt of us, except we Lye, and Cheat, and Vapor, as thoſe *Puritan* Phariſees did, we muſt

ſay

ſay with the Apoſtle, we ſee but in part, as in a glaſs Darkly, and not with ſtedfaſt and aſſured knowledge as the Saints Triumphant do, and as did the Apoſtles who ſaw and knew our Bleſſed Jeſus and Saviour in the Fleſh.

But hence, comes all the miſchief, from this Vapor, and Lye, in making our Faith, juſt like St. *Thomas* his, whoſe ſeeing was believing, and the reſt of the Apoſtles; what ever was true of the Apoſtles, muſt be true of us, which is an abominable Cheat and Impoſture.

They were Witneſſes of Chriſts Reſurrection, we only tell what they ſaid, or did Witneſs; at the ſecond or third hand? ſaid I, no at the Thouſand'th hand, and at long run, by the Tradition of the Chriſtian Church and Laws of the Land; he that pretends other ground for his Faith, either believes he knows not wherefore, and is a Fool, or Enthuſiaſt, or Fanatick, which is all one, and a Cheat and Impoſtor, or elſe is a Papiſt, and has an Implicite Faith in the Church of *Rome*; or elſe, by doing Miracles as the Apoſtles did, can and muſt give a Demonſtration of the Spitit and of Power. In the Name of God, what would theſe Diſturbers of Man-kind be at? Here's ado with their Religion, their Religion, and there's not one of them knows where he got it, except from the Church of *England*, or the Church of *Rome*: And yet they diſclaim both theſe; and conſequently, can demonſtrate nothing, nor rationally convince any Man of the Truth of their Faith, except by their own ſecret perſwaſion, which (though it may be of God) yet they cannot ſhew and prove but that it may be a Lye, a Cheat, and from the Father of Lyes.

Are they Ordain'd to Preach the Goſpel? Let us ſee their Commiſſion and Ordination.

They anſwer, they are Ordain'd by them that were Ordain'd by them, that were Ordain'd by thoſe that were Ordain'd by the Papiſts, *&c.* I knew whether they would come at long Run.

Nor can they juſtifie to the World, that that Engliſh Miniſter of Gods word, that is not the Kings Miniſter Ordain'd according to the Sacred and Chriſtian Laws of *England*, is any other then a Miniſter of the Pope or the Devil; either a Papiſt, or an Enthuſiaſt, and poſſeſt with the Spirit of Popery, or the Spirit of Foppery.

Religion?

Religion, true Religion, our Saviour ſays, like a Tree is known by the Fruits; conſult all Hiſtories, ancient and modern, view the preſent poſture of Affairs; if ever this Hundred Years there ever was any Rebellion, Maſſacre, Tumults or Treaſons, Blood Rapine and Murder, but either Papiſt or Fanatick, or both had the great hand in it.

To look no further back then the Reign of King *James*; who dethron'd his Mother? and made a Slave and property of him in his Infancy, but that Bloody *Knox*, *Buchanan*, and the reſt of that *Puritan* Presbyterian brood? by woful experience he tells his Son, our late Martyr'd Sovereign in his Δῶρον Βασιλ. That under pretence of Religion he ſh ould find (Alas! alas! He did find it by ſad experience) no ſuch Barbarous and Bloody Villains in the World.

When King *James* came into *England*, they ſtill made him weary of his Life, and the Papiſts on the other hand endeavor'd to take away his Life, by the *Gunpowder-Treaſon*.

But, Bleſſed be God, unſucceſsfully; all his Reign; but what the Plots, the Popiſh Plots could not accompliſh againſt his Son, the Presbyterian Plots did perfect, Crowning their Villany with the Blood and ruin of the Kingdom, bringing the Bleſſed King to the Bloody Scaffold, and our Gracious Sovereign to the more Ignominious Stool of Repentance.

And is this your Religion? where did they learn it? not from God, from Holy Scripture; nor from this Text, but from the Devil, who was a Murderer from the beginning, and a Lyar, (like theſe his Children) and the Father of Lyes.

Theſe things are plain and palpable, and had not now been remembred but that Men tread the ſame ſteps, follow the ſame methods; may we not Faſt and Pray? (ſay they) ſad, oh ſad! may we not Preach? wo be to us if we do not Preach the Goſpel, and wo be to you, good People, if we do not Preach; as if the Goſpel were confin'd and Monopoliz'd to a Crew, that can ſhow no Authority, no Commiſſion, no Call, no Warrant for what they do; except from the Pope and Jeſuits, who I fear have a great Influence among them.

The King, and his Laws Ordain and conſtitutes in *England* the only true Chriſtian Biſhops, Prieſts and Deacons, as he does the only true Judges and Juſtices of the Peace; and he may deprive all of them equally.

equally. And therefore if they cannot juſtifie there Ordination and Commiſſion, their Warrant and their Call, in an Ordinary and orderly way; nor yet by Miracles in an extraordinary way, let them no more ſo idly, ſo impudently and ſo vainly apply the Apoſtle's ſayings to themſelves, but contrarily, wo be to them if they Preach the Goſpel, without ſufficient, Call, Warrant, Ordination and Lawful Authority.

Pilate rationally and honeſtly ſubjoyn'd to the cry of the Rabble, Crucifie him, Crucifie him? Why? What evil hath he done? They could tell none, but cryed out the more, Crucifie him, Crucifie him.

I ſhould be as Fooliſh and Irrational, if I ſhould decry and ſilence theſe Preachers, if I could not Anſwer that Queſtion, What Evil have they done? I'le Anſwer it with another, What Evil have they not done?

Did the People Riſe in Rebellion, till theſe Phanatick Preachers Rowz'd them from ſuch Texts as this? Alas! People generally would be glad to be quiet, and follow their buſineſs till Sunday come, and then theſe Preachers ſet them agog, and fright them out of their Wits with Fears and Jealouſies of Popery, and Arbitrary Government, and I know not what Forgeries of their own making.

If there was not a Papiſt in *England*, (as I wiſh there were not) yet they would fright the People with Fears of Popery, From whence? From *France*.

If there were not one Papiſt in *France*, yet ſtill theſe *Boutifeaus* would affright the Rabble with Fears from *Italy* or *Spain*; or if not from thence, with Fears and Jealouſies of ſome Popiſhly affected amongſt our ſelves; that the Sheet Anchor, thats an Engine (Popiſhly affected) allways ready to do the buſineſs at a dead lift, and Low Water, when all other hopes are fruſtrate and deſperate.

Let any Mutinous Contrivance or Petition be (to ſtrike terror to the Government) to be Subſcribed by Numbers, though theſe Preachers, and theſe Conventiclers, differ and diſſent from one another, one Sect againſt the other, even to Death, yet like *Herod* and *Pilate* they ſhall joyn in Miſchief, and unanimouſly as one man Confederate againſt the Peace and tranquillity of Chriſt and his Church, the Common Enemy.

If there be but Two or Three Phanaticks in a Pariſh, obſerve it, they ſhall make more a noiſe, more a Diſturbance, more a do in the

the same than all the Rest, they would do all, and always do ill. Let the Magistrate restrain their daring Conventicles here and there, (for it is but here and there if any be restrain'd) Oh, how the Country Rings of Persecution, Persecution!

Let the Magistrate connive and wink at them, and look through his Fingers, and make as if he did not see them, Why? What then? Why then they should be humbly Thankful.

No, No, Humility and Thahkfulness are Graces not to be found in the Holy League and Covenant, no, they grow more Petulant, and say of this merciful Magistrate, God has put a Hook in his
Is.37.39. Nose, as he did in *Senacherib's*, and a Bridle in his Lips.

So that a man knowsnot how to please them, but we must say of them as *Solomon* sayes of his Fool, *Prov.* 29. 9. *If a Wise* (Magistrate) *contend with a Foolish man, whether he rage or Laugh, there is no rest.* For whether they rage at the Magistrate for putting the Laws in Execution, or whether they Laugh at him for neglecting, still they are restless and unquiet. They are a Plague and Disquiet to themselves and all the Kingdome, which they have all most ruin'd once, and themselves too, which had not now been remembred but that the same men, the same Principles, the same Methods to embroyl us, are again on Foot.

Bless us, Good God! What is Religion, if this be Religion? And what is Religion good for, if these be the Fruits? What? Shall Religion be good for nothing but to make us like Cocks of the Game, which are good for nothing but to Fight? Or like *Salamanders*, to live no where so well as in the Fire of Contention? Or *Pirrhus* like to delight in War?

If these be the secrets and Mysteries of their Religion, let every
Gen.49.6. 7. good man say, (as *Jacob* of his Bloody Sons.) *Oh my Soul, come not thou into their secrets, unto their Assembly, mine Honor, be not thou united, Instruments of Cruelty are in their Habitations. Cursed be their anger, for it was fierce; and their Wrath, for it was Cruel.*

Rex homi nũ Hispa nus, Asino rum Gallus Diabolorũ Anglus, Regũ ego. Max Imp Dor in Syn

Time was when *Regnum Angliæ* was called *Regnum Angelorum*; but these Disturbers would (verifie the Diverb of the Emperor *Maximilian* the Second, and) make it *Regnum Diabolorum.*

Omnium Provinciarum prima publicitus Christi nomen Recêpit Anglia, saith *Sabellicus, Regnante Lucio,* saith *Eusebius, England* received the Christian Faith, *Anno* 44. by *Simon Zelotes,* saith *Dorotheus, Octob.* 28.

Imperatore

Imperatore Claudio, &c. *Baronius*, All agree that *England* was the firſt Chriſtian Kingdom, and happy might we yet be, if not diſquieted by this man of Sin, and ſons of Perdition, the ſpirit of Antichriſt, namely, the ſpirit of Popery, and the ſpirit of Foppery.

And both of them have ſeen their beſt days, becauſe though both of them yet ſet in the Temple of God, (both Papiſt and Fanatick, the ſpawn of a Jeſuit,) yet the Cloven-foot is diſcovered by moſt of mankind that have any eyes or underſtanding.

A man might in the days of Yore, with a Knapſack full of Pardons and Indulgences under the Seal of the Fiſher, have fill'd it in one day with good money for them.

But now a Pardon-ſeller may walk over all *Italy*, and cry Indulgences, Indulgences, Pardons, come buy, and ſcarce get money to pay for his Supper; and if into *Germany* or *France* he travels over the *Alpes*, 'tis not worth the while, all his Pack will ſcarce buy him a pair of new Shoes, why? I told you, the cheat is diſcover'd, the Cloven-foot is apparent, though this Antichriſtian and devilliſh ſpirit ſit in the Temple of God. What did the ſpirit of Antichriſt do then? what? but that Satan always does when he appears as an Angel of Light; if he be diſcovered, he ſhifts himſelf, and appears in another ſhape, but ſtill with the ſame black, helliſh and devilliſh Deſign, ſeeking whom he may devour.

So that from the ſpirit of Popery, he metamorphos'd himſelf into the ſpirit of Foppery; and inſtead of the Old Cheat of Popery, he plays the ſame game with the new Cheat of Sects and Foppery, and gain'd wonderfully at firſt thereby.

Rebellion, and Murder, and Treaſon, and Miſchief: that's the Principle Foundation, and mad deſign of Hell; but how to make Mortal (ſo much againſt Nature and Humane kind) to perpetuate ſuch Helliſh Facts, there's the craft.

Why Religion, not true Religion, but the Hypocriſie, the Face of Religion, the Ape of Religion ſhall play the Beaſt, and make men play the Beaſts, nay, be more bruitiſh than the Beaſts, to one another.

Cain had never kill'd *Abel*, as I ſaid before, but for this deviliſh Religion; *Abſalom* could never have rebell'd, nor got a party againſt his Father, and King, but for this devilliſh pretence of Religion and Juſtice.

Iſa. 22.22. *Jeroboam* could never have uſurp't the Crown but for his deviliſh new Religion, an eaſie and cheap Religion, that would ſave the Peoples Purſes and their Legs too, from a tedious and chargeable long Journey to *Jeruſalem*, when the Buſineſs was done more cleverly by a couple of *Calves* in *Dan* and *Bethel*.

Inſtances of this Nature are endleſs, to come nearer home; a new new Religion; a new, new Light, freſh and new (at leaſt an old Hereſie new broacht) in the Spirit of Foppery did the Buſineſs, the deviliſh buſineſs of Murder, Blood, Ruine and Treaſon in the late Civil Wars, when the Spirit of Popery had run its Race, and run it ſelf out of Breath, and off its Legs.

In ſeven years the Spirit of Popery could ſcarce get ſeven Proſelytes, whereas a new light, a new Sect, a new expoſition of Holy Scripture, like that of this Text, ſhould fetch in Proſelytes by ſhoales; nay, the Fiſhers could not throw out their Nets ſo faſt as the Gudgeons came gaping and willing to be taken, though to their own deſtruction.

But alas! alas! even this cheat is alſo quite diſcovered, I wonder into what ſhape this ſpirit of Foppery will next appear, for the Devil hath no great ſucceſs with it at this day, no more, than with the ſpirit of Popery.

A Holder-forth may yawl and yerne, ſnivle and whine, thump and bawl, till his Lungs and his Heart ake, and yet neither make open hearted nor open handed their cloſe-fiſted Diſciples: Nay, he ſhall now turn up the white of his Eyes, and play as many Tricks as *Hocus Pocus* at a Fair, and yet not get ſo much Money at Night as a common and profane *Hocus*.

But inſtead of giving them any thing, men are grown too ſubtle, and the cheat ſo ſtale, that when they begin their Tricks, and they hear them cant, men are apt to clap their hands upon their Pockets, as when Gypſies are near them: And know the Meaning and Aim of the Jugler, as (at long run) they did, of a Long-Parliament Faſt, when every Boy could thereby propheſie the enſuing Tax.

And ſuch Villains, Murderers, and Traytors have appear'd in the Likeneſs of this Spirit of Foppery, that worſe did never appear in the Spirit of Popery; You may wink and chuſe; a *Bravo* in *Spain*, a *Bandito*, a High-way-man kill men and rob for Money's ſake; ſo do thoſe Murderers, and Traytors, and Rebels under the Cloak of Religion,

Religion, (in the ſpirit or guiſe of Popery and Foppery) all this is for moneys ſake, though the Vizard pretends for Gods ſake.

A Rebell's a Rebell, and a Traytor's a Traytor, and a Robber's a Robber, though he Rob in a Fryars weed, or a Buff-coat, or a Presbyterian Jump; *Vaux* is *Vaux*, though he carry a dark Lanthorn and wear a Vizard.

Object. Oh! but Conſcience, Conſcience is a tender thing.

Anſ. I grant it, Conſcience is a tender thing, and a devilliſh hard thing, as any thing in the World: the Holy Ghoſt compares it to the hardeſt things in the World, to the Adamant ſtone; what harder than the Adamant, or the neather Mill-ſtone? Why, Conſcience is harder; and feels no more, relents no more than if it were ſeared with a hot Iron; 1 *Tim.* 4. 2. And who are they that carry theſe ſeared Conſciences? That can ſwallow Oath upon Oath, Kill, and Rob, Plunder and Steal, Sequeſter and Behead, and ſtill their Conſciences blunt no more than a Piece of Braſs? Why, the ſame Apoſtle tells us, they are ſuch as ſhall appear in the latter days, that (in the Spirit of Foppery) ſhall depart from the Faith, giving heed to ſeducing Spirits and Doctrines of Devils. 1 *Tim.* 4. 1. And (in the Spirit of Popery) *Forbidding to Marry, and commanding to abſtain from Meats*, &c. 1 *Tim.* 4. 3. Zec. 7. 12. 1 Tim. 4. 1, 2.

I tell you nothing herein but plain Scripture truths, eaſily applyed, and yet I am ſenſible it is like to coſt me dear:

This Spirit of Popery and Foppery that I have rais'd and diſcover'd and ſhown to you this day, is a fierce, devilliſh, bloody Spirit; 'tis eaſily rais'd, but hard to allay; two Arch-biſhops one of *England*, the other of *Scotland*, irritated this Spirit, but this fierce and bloody Spirit fell upon them, and kill'd and murther'd them; many thouſand ſuch bloody Inſtances there are, Oh! this Spirit has Talons ſharp and keen, I know it experimentally, nor durſt I provoke it as I have done, but that I truſt in God through Jeſus Chriſt, being as willing to ſuffer (as they are to make me ſuffer) in ſo good Cauſe?

Object. But ſome may ſay, we are bound to help and obey the Sovereign Magiſtrate againſt our Conſciences, or when he perſecutes men for their Conſciences, are we bound to help him, and is this Help the Help of the Lord?

Anſ. To which I anſwer, firſt, That no man on Earth can meddle

with mens Conſciences; I'l think in my Conſcience what I liſt, an be of what Opinion I liſt, and none upon earth can hurt me for the ſame, though never ſo flagitious: 'Tis Gods Prerogative alone to be the only Searcher as well as Converter of Hearts and Conſciences; For man ſees only the outward Appearance, but the Lord vieweth the Heart or Conſcience.

And as the Magiſtrate cannot, ſo he does not pretend to meddle with mens Conſciences; if two Robbers, or two Murderers come to be tryed before a Judge, the one Robber is perhaps a Leveller, or a Covenanter, and thinks in his Conſcience he may take the Goods of a rich man, or a Lord, eſpecially of a Prelate, or ſpiritual Lord, till he has pull'd him down, nay pull'd him up, Root and Branch, as he has ſworn, in his ſolemn League and Covenant, till he has at leaſt rob'd him, plunder'd and ſequeſtred him of his Eſtate, ſo that he has rais'd his own equal and level with him: The other Robber is a down-right Thief, and never aggravates his Crime, with Hypocriſie; but both are convicted of the Felony; Does the Judge, or can the Judge ſearch into the Heart and Conſcience of the men, and dive to find whether it be their Conſcience or Religion to rob or ſteal: be their Conſciences what they will, he is not concern'd, but finding them Malefactors and Tranſgreſſors of the Law, he condemns the godly Thief and the ungodly Thief to the ſame Gallows.

Yet how gently, how favourably, and religiouſly, has our Laws provided for tender and diſſenting Conſciences and Religions.

Men may preach that will, when they will, what they will, and where they will at this day in *England*, provided they do not randevouz above five Strangers to the Conventicle, leſt they Fight the Neighbour-hood with their old Tricks of making a long Prayer and a long Sermon, the Prologue of ſome enſuing miſchief: And alſo provided the Non-conformiſt Preacher, do not hold forth within five Miles of the Pariſh he deſerted, (I had almoſt ſaid deluded) and alſo not within Five Miles of a City or Town-corporate.

How would the Apoſtles have bleſt God for this liberty, if they might but have preacht from houſe to houſe, they would have Bleſt God and the Magiſtrate for that Grace and Favour.

But our Spirits of Foppery will not be fob'd off ſo, they muſt and will have Numbers, Glory in their Numbers, brave the Magiſtrate, and

and face him, and dare him with their Numbers, as if they were ready to come to the Poll with him, and count whether more people come from the Church on a Lord's-day, or from the Meeting, vying for multitude, eſpecially if the weaker Veſſels, the Veſſels of Frailty will but paſs Muſter.

Poor baſhful tender Hearts, and tender Conſciences! As if a Holder-forth cannot preach Chriſt in the Wild of *Kent*, as in the Throngs and crowds of a City or Corporation; Well the Magiſtrates ſurely do well enough know their meanings, and what they would be at. And ſuch a Diſcourſe as this, and ſuch a Text as this, can no where be ſo properly, or ſo well improv'd as in this Aſſembly, the moſt Honourable, and moſt conſiderable of this greateſt and moſt Glorious City of the whole Kingdom, the great Hinge of Peace and War.

Thoſe Preachers are like *Jobs* Comforters, *Job* 13. 4. either *Forgers of Lyes*, or *Phyſicians of no Value*, that do not handle, or do not handle to purpoſe this Diſtemper. What diſquiets your ſleeps but Fears of diſturbances from the ſpirit of Popery, and the ſpirit of Foppery: I know not which is worſt, they are both bloody and dangerous, the former by plotting, but bleſſed be God their Plots come to nothing; the latter by ploting and acting too, God knows, not to mention the Deſolation, the Bondage, the Tyranny and Oppreſſion this City groaned under for ſo many years, under ſo many Maſters, and different Tyrants, three or four ſeveral ones in a year ſometimes, before His Majeſties happy Reſtauration; but even ſince, though the Papiſts might plot Rebellion and Treaſon, yet the Fanaticks have not only plotted, but twice been up in Arms, which the Papiſts never were, twice I ſay in Arms, and open Field Fights, in *Scotland*; where our miſeries were firſt brooded and begun their Riſe; but bleſſed be God, as ſcon defeated, which was Gods goodneſs more than our Deſerts, no Thanks though to the Conventiclers and Field-meeters, they ſhow'd their good Wil and their good Religion, and their tender Conſciences in the Interim Oh true Church Militant here upon Earth!

Why ſhould Miniſters make wild and randome Diſcourſes in the Pulpit and but beat the Air, applying remedies to Diſtempers that the City and Kingdom are not eſpecially plagu'd with; alas! Faction, and Foppery, and Popery, are the great Diſeaſes of the Kingdom

Kingdom, with which it now at this day, as well as of a long time, it has been vext, and griev'd, *hic seca, hic ure*, here make applications; otherwise we Preachers are like those the Apostle speaks of 2 *Thes.* 3. 11. μηδὲν ἐργαζομένους ἀλλὰ περιεργαζομένους, Working not at all to the purpose, but busie to no purpose.

What? shall Jesuits dare to venture their lives to come to pervert our Nation, in the spirit of Popery, and shall Fanaticks dare and brave the Magistrate to his Face in publick, in the Cities, in the greatest City of the Nation, and all this with an impudent Forehead, like the Whore in the *Proverbs*, wiping the mouth and saying, they have done no wickedness, and all this in contempt, nay, in defiance of all Law and Authority; and shall no man dare to say and speak publickly, what they dare do publickly? Is it no sin, no Crime, no shame for them presumptuously and with a high hand and a Brazen face to transgress the laws; and is he fit to be a Minister of God and the King, that has neither honesty nor courage, to check and rebuke it?

Euseb. de vit. const. Theod. l. 1. c. 19.

The great and good Emperour *Constantine*, the first Christian Emperour, took another course with Factious Conventicles. He prohibited them by Edict and Proclamation, see the Proclamation and Edict at large in *Euseb. de vit. Constant.* He burnt their Books and proscribed the Authors and Abettors to use his own words, *Pestium illarum audacia ministri Dei, hoc est, meâ Executione coercebitur.* Their plaguy Impudence shall be restrained by the Authority of the Minister of God, that is, my self, *&c.* that good Emperor. Those bold pestilent fellows, that dare offend in defiance of all Authority, I'le make bold to punish their Fool hardiness by my Authority.

A Speech as pious as princely, and a pious Example to Princes. For ancient and modern experience has taught, that Faction (like a Top) never goes well but when under the lash, and well whipt.

Πολλοὶ ἀνυπότακτοι, ματαιολόγοι καὶ φρεναπάται. Therefore obstinate and prating Fanaticks, or Seducers saith St. *Paul* οὓς δεῖ ἐπιστομίζειν saith St. *Paul*, whose mouths must be stopped, *oportet os obturare*; it is very fit they should be stopped. Why? (it follows,) because they subvert whole Houses, teaching things that they ought not for filthy *Lucres* sake.

When the people had got a new Religion, but a false one, King *Josiah* puts it down, and is commended for it, 2 *Kings* 23. from the

the fourth verſe to the fourteenth verſe. The ſame did King *Hezekiah*, 2 *Kings* 18. 3, 4, 5, 6, 7. The firſt Law of *Theodoſius* that good Emperour in his Law Book is *De ſacra Trinitate quid credendum.* Theod. lib. legum.

A lawful King may not only *imperata facere*, but *imperare facienda*: though I know the learned *Grotius* ſcruples this latter, but he was a *Hollander.*

By this Regal Supremacy *Solomon* depoſed *Abiathar* the Arch-biſhop, becauſe he ſided with the Rebels. *Conſtantine* did the like to *Vigelius*, and *Juſtinian* to *Silverius*, *Otho* the Emperour ejected Pope *John* the Twelfth for his Necromancy and Wickedneſs. 1 Kings 2 27.

'Tis *Chryſoſtom*'s Paraphraſe on πᾶσα ψυχὴ, *Rom.* 13. 1. Let every Soul be Subject to the Higher Powers, whether Apoſtle, Evangeliſt, Paſtor or Teacher, Pope or Biſhop, Presbyter or Presbyterian, they muſt needs be ſubject, and that for Conſcience ſake; if they have any Conſcience; any Conſcience unſear'd, any Conſcience not hardned. To whom aſſents *Theodoret*, *Theophylact*, *Oecumenius* and all that are not poſſes't with the evil Spirit (to keep to my old tearms) of Popery or Foppery. Rom. 13. 5. *Vid. Chryſ. Hom.* 23. *ad Antioch.*

King *Joſiah* came not with Cap in Hand to the High Prieſt, but commanded him to reform this and that. 2 Kings 23. 4.

Nefas eſt in dubium deducere ejus poteſtatem cui omnium gubernatio ſuperno conſtat delegata Judicio, ſaith the Sixth *Toletan* Council, ſpeaking of the undoubted Right of King *Chintellanus.* *Socrat. l. 5. in proem.*

The four firſt General Councils were called by Emperours, not by Popes, nor the Clergy.

Pope *Leo* petitions the Emperour to call a Council in *Italy*, and he call'd it at *Epheſus*. *Supplicationi noſtræ dignetur Imperator annuere.* Let the Emperour vouchſafe an Ear, and hearken to the requeſt of his humble Petitioner. *Leo. Ep.* 9. 24. 25.

But many years after the Canon of Pope *Boniface* runs a Style and Language more Magiſterical, Dictator-like, *Dicimus*, *Definimus*, *pronunciamus eſſe de neceſſitate ſalutis omni humanæ creaturæ ſubeſſe Romano Pontifici.* *De majoritat. in gloſſa.*

We ſay it, we decree and pronounce it altogether neceſſary for all mankind to be ſubject to the Pope of *Rome* in pain of damnation.

Obſerve (by the way) the difference betwixt the Popes old and new ſtyle. For till a Thouſand years after Chriſt, no Pope was ever ſo audacious as to claim or uſurp Supremacy over Kings and Emperors,

So

So that the Pope *in ordine ad ſpiritualia*, and the Presbyterian *rebus Chriſti* hooks in all Dominion; Kings will have a good ſhare left between them, but pride and covetouſneſs taught theſe Sons of Perdition theſe Innovations and Uſurpations.

For Prieſts and Biſhops themſelves, however they pretend the derivation of their Office from Chriſt, yet have liberty of the open Adminiſtration thereof from the Civil Authority alone, and Laws of the land.

Object. But ſuppoſe the Civil Authority will not be ſo civil to us to grant us this liberty, is not this Perſecution? what ſhall we do in this caſe?

Anſw. In ſuch a caſe obey our Saviours command, and take his advice, *Mat.* 10. 13. *When they perſecute you in one City, fly to another*, and in one Country, fly to another Country.

Every good Chriſtian, every tender Conſcience will do it; but the Papiſts, and Fanaticks, and Non-conformiſts ſcorn the motion; fly, ſay they, what fly from our dear proſelytes, fly from our Dayly bread, fly from our Flocks and our Herds, they ſcorn it, they'le ſooner fly in the Magiſtrates face, they are good Chriſtians the while.

St. *Paul* thought himſelf happy that he could Fly, though he ventur'd a Limb by Flying, being let down in a Basket over the City Wall, and ſo eſcaped their hands.

Obj. But we live not under Pagan, but Chriſtian Magiſtrates, and therefore ſhould expect better things of them.

Anſw. I grant it, and ſo we do, bleſſed be God, any man may in *England* be as good a Chriſtian as he will, and inſtead of Perſecution for the ſame, have encouragement from the King and his Laws: but woful experience has taught not to truſt with too much Power Canters and Hypocrites, Juglers and Diſſenters; no Nation in the World but endeavours to maintain its own being, its own Laws and Conſtitutions from the Plots and Conſpiracies of ſuch as alwayes watch to defame, diſparage, contemn, circumvent and undermine it; eſpecially to ſuch as have bid defience to a good Conſcience, for a good and conſcientious Chriſtian dares not diſobey our Saviours Command, but if he be perſecuted in one Country, he will, he muſt, he ought to fly to another; and in the interim if he cannot Fly, willingly to ſuffer for Chriſt; and joy and glory therein, as the Apoſtles did, and not whine, mutiny and complain, as Fanaticks do.

do. Alas! the men do not believe what they would make others believe, that woe be to them if they do not Preach the Goſpel; if they did, they would Preach it in *India*, in *Turkie*, in *Perſia*, the World is wide, and the Converting of a Turk has a better reward than the perverting of one that is a Chriſtian already.

Cicero indeed holds it to be Hereſie to differ or diſſent from the Religion of a mans Country; and the King of *Morocco* anſwered the Ambaſſadors of King *John* of *England*, requeſting to know how His Majeſty liked St. *Paul*'s Epiſtles which he had lately read, with a Proteſtation, that were he to chuſe a Religion, he would be a Chriſtian. But he held it abominable not to live and dye in the Religion received from his Fore-fathers, and his Country.

But theſe were Infidels, and to be condemned by us Chriſtians, who are taught to call no man Maſter, nor no man Father, or *Rabbi* upon Earth, that is, not *jurare in verba Magiſtri*, but to give a reaſon of the Faith and Hope that is in us, though the ſaid *Cicero* and the Infidel King ſpoke (like as they were) very Wiſe-men and great States-men.

But when through Gods great Mercy we are happy in being born in a Country beautified with the beſt Religion and the beſt Laws, nothing but the ſaid Spirit of Popery or Foppery can make any man a Non-conformiſt.

Our Bleſſed Saviour, though he was Lord of Heaven and Earth, and alſo poor and penny-leſs, yet when Tribute was demanded of him, (rather than he would offend the Law of the Land he liv'd in) did a Miracle to get money to pay his Aſſeſſment.

St. *Paul* upon his Tryal when he was Indicted before *Feſtus* by the *Jews*, who laid many grievous complaints againſt him, he clears himſelf by Pleading not Guilty, not by demurring to the Juriſdiction of the Court and Laws of the Land, and yet they were Heathen Laws, but Pleads not Guilty, and juſtifies that neither againſt the Law of the *Jews*, nor againſt the Temple, (which yet was Superſtitious) nor yet againſt *Caſar*, (though their Conqueror and Invader) had he offended any thing at all; And *Acts* 28. 17. in theſe words clears himſelf, namely, *I have committed nothing againſt the People, or cuſtoms of our Fathers.* Act. 25. 28.

I wonder by what Rule, by what Pattern a Non Conformiſt walks, while he will neither copy after Chriſt, nor St. *Paul.*

Surely no opinion is ſo wild and extravagant, but will find ſome Fools ſo wicked as to follow it, though it ruine them. I read of a Sect called *Cainites*, becauſe they prais'd *Cain* in Murdering his Brother; others that have commended *Corah*, *Dathan* and *Abiram*, as ſtout Independents and Libertines, that would not be controul'd with never a *Moſes* or *Aaron* of them all; nay, I read of one *Bruno* that writ an Oration in commendation of the Devil, and his Luciferian pride.

Oh liberty! liberty! is a ſweet thing, ſay ſome: the very Birds when caged, had rather live at all adventure, and perhaps ſtarve, than be coup't up, with never ſo much plenty; oh, (ſay they) Liberty of Conſcience to believe what we liſt, and ſay what we liſt, and do what we liſt, is a very precious enjoyment. Happy are the People that are in ſuch a caſe, like the *Guiana Indians*, *ſine Lege*, *ſine Rege*.

I can tell you of a time and a Country in Holy Scripture, where there was juſt ſuch a time of Liberty. And yet they had a King, the good King *Aſa*, but of little benefit to the People, becauſe they had a great mind to this ſame Liberty, and to live as they liſt and lawleſs.

Now for a long ſeaſon *Iſrael* hath been without the true God (no matter for that ſaith the Atheiſt) and without a teaching Prieſt (all the better ſaith the Papiſt and Fanatick) and without Law (all the better ſaith the Libertine.)

Here was a time to ſome Mens wiſh, and was it not a happy time? Read that in the 5. verſe. And in thoſe times there was no peace to him that went out, or to him that came in, but great vexations were upon all the Inhabitants of the Countries, and Nation was deſtroyed of Nation, and City of City; for God did vex them with all adverſity.

And 'tis impoſſible it ſhould be otherwiſe; for there was no Law, no Yoke, every Man was a Son of *Belial*, (in Engliſh) a Son unyoak't, unbridled, unreſtrained, his luſts had their full ſcope. If any man luſted after his Neighbors Wife, his Neighbors Daughter, his Neighbors Houſe, his Neighbors Land, it was but cutting his throat, and the buſineſs was done, till another ſtronger than he, or many others combin'd ſerv'd the Murderer in his kind, in the like kind; till another or others did the like for them; and ſo for want of Law,

luſt

luſt was a law and revenge was a Law, and Ambition and Covetouſneſs hurryed Men captive to confuſion and ruin, for want of a Righteous Law and Yoak to reſtrain and protect them.

No wonder then that the Text ſays, in thoſe times there was no peace to him that went out or to him that came in, but great vexations were upon all the Inhabitants, man againſt man, and City againſt City; for God did vex them (and they vext one another) with all Adverſity.

And this is the fruit of liberty, liberty! But underſtand a little, ye brutiſh among the People, *Pſalm.* 94. 8. *And ye Fools, when will ye be Wiſe?* Never, (Alas!) never till taught (too late) by the Fools Miſtreſs, woful experience.

And if Men ſhould have but (for one day) the Tryal of an Inter-regnum or Interval of Government (as the *Turks* uſually have at the Death of an Emperour,) and that every Man has liberty, they that wiſh for it, would find it the moſt diſmal and Tragical day for Rapines and Maſſacres that ever they had, if happily it prove not their Laſt Day.

So Fatal it is to want Government, ſo Fatal to *England* to want Kingly Government, and ſo Fatal to Rebels by fighting againſt it, to Fight againſt God; and therefore do juſtly incurr the Curſe of God, as Curſed *Meroz*, Diſloyal *Meroz*, in this Text. Whence I conclude, That as he that will not venture his Body, can never be Valiant, and he that will not venture his Soul, can never be Rich, ſo he that will not venture both Body, Soul, and Eſtate, can never be a Rebel.

There is but one Queſtion more to be Anſwered, and then I have done: And that is,

Q. 4. *Why the Angel of the Lord does Curſe at this rate?*

Surely the Debaucht, and prophane Ranter of this Age does not from this Scripture learn to Curſe and Damme, after the Example of the Angel of the Lord here, and yet the Lawfulneſs of Curſing is more plainly prov'd, than the Lawfulneſs of Rebellion, from this Text.

And though it be a Deviliſh thing to Curſe and Damme, as well as to Rebel, yet our Debauches ſeldom aggravate their ſins by adding Hypocriſie to them, and the Cloak of Religion, the Common habit of Rebels in our Age: Yet both of them are alike in ſinning

impudently, with a High hand and a Brazen Face: Do they Bluſh when they Swear, and Curſe and Damme? And are Men aſham'd, when by ſtubbornneſs and Nonconformity they dare Confront, as well as Tranſgreſs the Laws?

He that hides his Sin ſhall not proſper, ſaith *Solomon*; Well, this (I'le ſay) for both the ſaid Malignants, both the bold Curſers, and the bold Conventiclers, they are ſo far from hiding their ſin, that they boaſt of it, and glory in it; The one by Curſing, Swearing and Damming, hopes to be accounted a Daring, Valiant, Modiſh Gentleman. The Angel Curſed *Meroz*, but this Fool dares Curſe himſelf, he dare pray to God to Damme him, and ſeldom do theſe Devils Incarnate put up any other prayer to God, but——God Damme them.

Devils Incarnate did I ſay? Aſas, that ſpeaks them not enough, theſe dregs of Humanity are worſe than Devils, for the Devil did
Luk. 8.28. pray in St. *Lukes* Goſpel to our Saviour, ſaying, *I beſeech thee, torment me not:* But theſe worſer kind of Devils or Demoniacks pray quite contrary, praying at every word, God, I beſeech thee torment me, or God Damme me.

Upon me be thy Curſe my Son, ſayes a raſh Woman in Scripture; But that any Man ſhould ſay——Upon me let my own Curſe come, is no where to be learnt but from Hell, the Devil, and the Damned Spirits.

God grant, that every one of us may hence Learn ſo to ſet a Watch before the Door of our Mouths, that we may truly ſay with
Job 31. 30. Holy *Job*, *Neither have I ſuffered my Soul to Sin, by wiſhing a Curſe on another Mans Soul*, much leſs upon our own Soul.

We read indeed of ſome Devilliſh Confederates, that made a ſolemn League and Covenant, and bound themſelves under a grievous
Acts 23. Curſe to kill St. *Paul*; But never until this unparallel'd Age of Prophaneneſs, that any did bind themſelves under a great Curſe, to kill their own Souls Eternally, and be Damn'd.

'Twas *Balacks* policy to hire *Balaam* to Curſe, (*Come Curſe me* Jacob) his Enemy; but 'tis theſe mens policies and all their piety, to Curſe themſelves, are their own Enemy: The Devil prays they may be Damn'd, ſo pray they: Herein ſeeming to tranſcend the
Iſaiah 8. 21. Blaſphemy of thoſe in the prophet *Iſaiah*, that Curſt their King and their God; And except they Repent, they ſhall with horror and aſtoniſh-

aſtoniſhment hear our Saviour Echo to them; *Go, ye Curſed into everlaſting burnings, prepared for the Devil and his Angels.*

They have often, very often pray'd and petition'd Heaven, that they might be damn'd, their Petition will be anſwered with a *Fiat*, according to your daily prayer, *Amen*, So be it. *For them that Honour God, God will Honour, but thoſe that deſpiſe him*, and all Modeſty, all Religion, all Vertue, all that Good is, *ſhall be lightly eſteemed.* 1 Sam. 2. 30.

I know I am (and willingly I am) in ſome Tranſport to meet with this ſort of men, yet not at all out of my way: Only the Wonder in the Text is not yet taken away. For though the Devil and devilliſh men will Swear and Curſe, yet, why ſhould the Angel of the Lord uſe his Mouth to this Hectoring Language? *Though I ſpeak with the Tongue of Men or Angels*, (ſaith the Apoſtle) *Devilliſh Men and Devilliſh Angels have Tongues, Curſing Tongues, and Curſed Tongues*; But why ſhould the Angel of the Lord Curſe?

Anſw. Surely, not but upon ſome notorious and ſtrange occaſion, and for ſome Damnable and Notorious ſin, And what is that ſin, but Diſloyalty?

Many other Scriptures decry and condemn Rebellion, a ſin of Commiſſion againſt the King: But this Text Curſes and Condemns Diſloyalty, which is only a ſin of Omiſſion, (not in acting againſt, but) in not acting for the Sovereign Magiſtrate. So earneſt is Heaven, not only to keep the Peace on Earth, but to help God, I mean (as the Text does) the Sovereign Magiſtrate when oppreſt or in Jeopardy.

To ſit ſtill at ſuch a Time, or to be a Neuter, is Damnable and liable to a Curſe, And why? Becauſe above all other Duties, peace is recommended in Holy Scripture, above all other Legacies, our Bleſſed Saviour bequeath'd Peace to his Diſciples and Followers, with a Bleſſing to the Peace-maker and the Peace-keeper; and a Curſe on him that breaks the Peace. Many other are the Bleſſings of Man-kind, but Peace includes them all; many are the Miſeries of Mankind, but War, Tumult and Rebellion includes them all, as being the Mother of Miſchief, including all Miſchief in the belly of it. And therefore the worſt of men are thus paraphras'd by the Holy Ghoſt —*The way of Peace have they not known. Thieves, and Highway-men, Murtherers and Bandito's, are* (no doubt) *of the vileſt ſort of Wretches*; but yet not ſo Vile nor Damnable as Curſed

and

and Tumultuous Rebels, the former being but Retail-Rogues, to thoſe that Murder and Plunder by Whole-ſale. Not that all Papiſts and Fanaticks have nothing but Miſchief and Blood in their Eye and Deſign; many of them are like thoſe four hundred men that followed *Abſalom* in their ſimplicity, but once engaged with him in Rebellion, there was no Retreating. Curſed, Curſed for ever let them be then, well may we ſay, who have ſeen the Villanies of Rebels acted under the Guize and Vizard of Religion, and Liberty.

Curſe them, I ſay, or, (not I ſo much) as the Angel of the Lord ſaith, yea, Curſe them bitterly, for their Diſloyalty, that will not come to the help of the Chief Magiſtrate when in danger of Enemies, that will not come to the help of the King, *the help of the Lord againſt the Mighty.*

And now I have done, and (I hope) I have done enough to make this Text ſpeak better *Engliſh* than formerly, and beſpeak better *Engliſh* Subjects; though vile Hackney Tongues have abus'd this Text and their own Judgements in ſpite of all Sence, Grammar, and the Context, by wreſting the plain and eaſie ſenſe thereof, to gull the Blockiſh *Engliſh* to their Deſtruction.

Bees ſuck Honey from the ſame Flowers whence Spiders ſuck their poiſon, and I doubt not but you will conclude with me, that in this Text (thus naturally now Explain'd) is verify'd *Sampſon*'s Riddle—— *Out of the Eater is come forth Meat, and out of the Strong Sweetneſs.*

Judg. 14. 14.

FINIS.